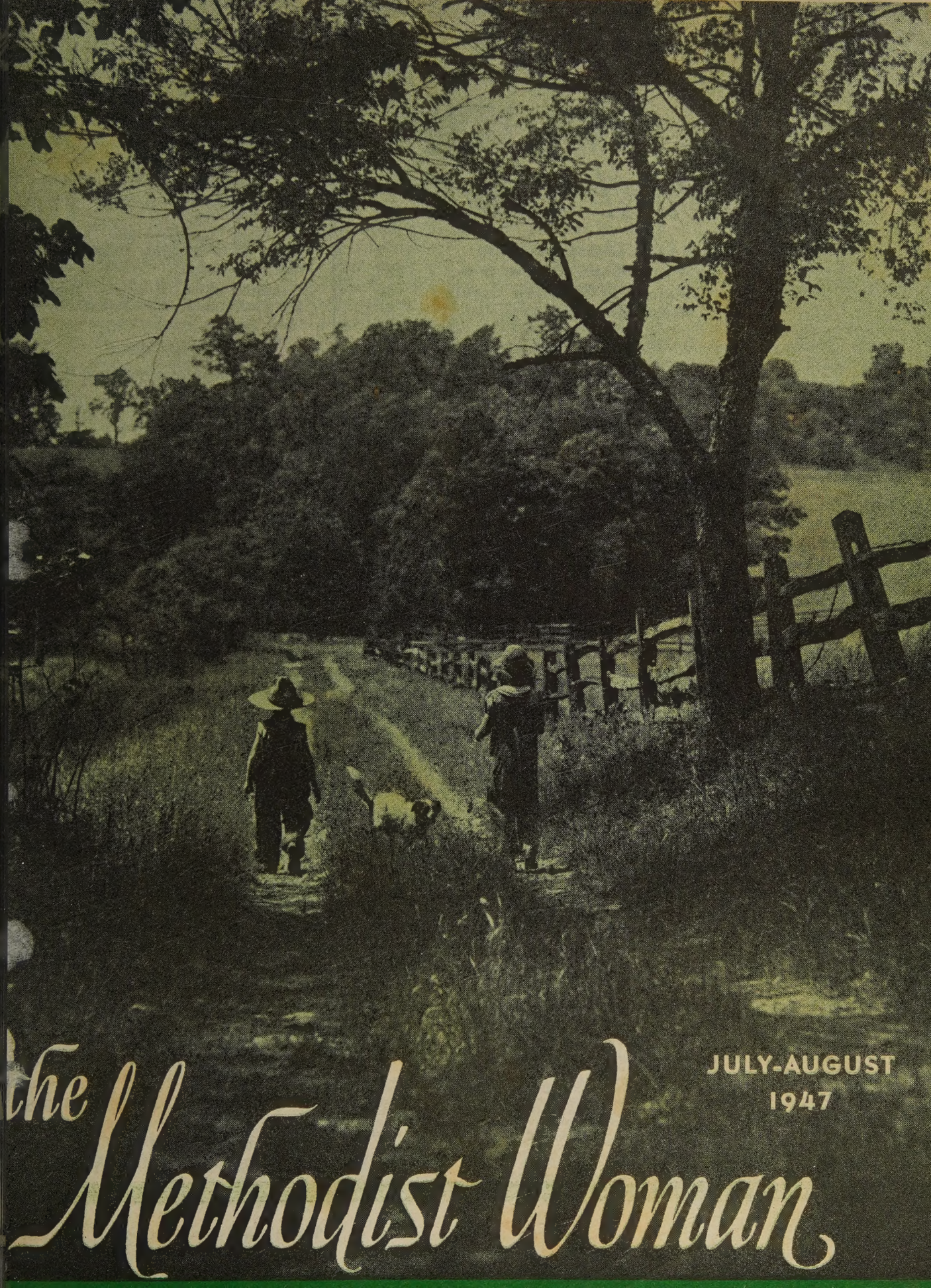

The Methodist Woman

JULY-AUGUST
1947

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★ ★ ★ *Contents* ★ ★ ★

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IN THIS ISSUE

The lovely cover comes from Harold M. Lambert Studios.

Grace Butler, staff of Kingdom House, St. Louis, Missouri.

Mrs. Robert Stewart, Secretary of Medical Work, Woman's Division of Christian Service.

Mrs. Marguerite Mallory Dixon, Public Relations, China Colleges.

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Shirley Charlton, staff of Missions Public Relations, Home Missions Council and Foreign Missions Conference.

ASK YOURSELF

1. "Methodist women need . . . ." What?

2. "The churches have been severely shaken." Explain.

3. The world is chaotic and insecure. Name some evidences of this.

4. "It is better to light a candle in the darkness than to curse the night." What institution sheds a "candle in the darkness"?

5. Grace Lorena Bragg Children's Building. Where? When dedicated?

6. Tell the story of two colleges "returned from exile."

Methodist Woman . . . $ .75 per year

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"METHODIST WOMEN NEED . . . ."

MY LUNCHEON GUEST sat opposite me. Since she had just come from a visit to many of our jurisdiction, conference, district, and local society meetings and could view Methodist women impartially as a Christian from another country, I put my question to her: "Having seen Methodist women in action, what is the weakness of our organization as you have seen it?" She paused for a moment in thought and then replied, "Too much machinery . . . . Methodist women need world vision."

"You mean," I said, "they need more of the spirit which sent Isabella Thoburn and Clara Swain to India, of Estelle Haskin who gave much of her life to breaking down barriers of race in this country, of Mrs. M. O. Everett who spent herself in the service of mountain people?" I could have gone on naming the countless women who pioneered in home and foreign misisons, but this was sufficient to illustrate what both of us were seeking to say.

"Yes, I mean just that," she replied. It started me to think of the insistent calls upon early Methodist women. They saw a tremendous need and could not rest until they had done something about it. They literally stretched forth their arms and took in the whole world. They had *world vision.*

For a moment my mind traveled quickly over the world. Here was Europe and I recalled the statement of Dr. Cockburn before the World Council of Churches: "Anti-Christian forces are so strong in Europe today that the Christian tradition no longer dominates the European scene. The solution of Europe's problems is going to be neither easy nor short . . . . While the churches have been severely shaken, yet at the same time they have been stabbed awake to a new vision of co-operative endeavor. The opportunities for preaching the gospel have never been so great."

Then I thought of the meeting of the Church Committee for Overseas Relief as they reviewed the situation in China, Japan, and Europe, stating the job was not over and the need for physical relief would be imperative for years to come.

We had been thinking in terms of the relief needs of China and Europe for some time, but Japan was put forcefully on my mind by one speaker who had just returned from there. He told us the fact that Christians have sent material aid to Japan to both Christian and non-Christian groups has been a great morale builder.

Following the war the Japanese people waited a systematic policy of looting and vengeance on the part of our army . . . . and it did not occur. Instead, the American citizen has sent Japan food and clothes. It has had far greater publicity in radio and the newspapers than the value of the gift would warrant. But the thought of friendship and forgiveness had meant much to the Japanese.

In the meetings of the Foreign Missions Conference, they summed it up this way:

"The one fact on which intelligent people everywhere are agreed is that the world is *chaotic* and *insecure.*

"Asia is in a ferment of revolt against the Western imperialisms, of internal tensions, and of civil war.

"Africa has not yet reached the stage of explosive action, but beneath the surface there is seething unrest, stimulated by the return of black men who served in other lands and thus discovered how precarious is the civilization of their European masters.

"Latin America lacks political stability. Its traditional form of Christianity no longer appeals to intellectuals and condones low ethical standards for the uneducated masses.

"In North America racial segregation and injustice is the accepted pattern of human relationship, against which church and state alike are just beginning to struggle. Management and labor are forming country-wide battle lines. Crime vies with juvenile delinquency for public attention.

"The Church has long proclaimed that *if Christianity is honestly believed and fully practiced, it will solve all problems of human maladjustment.* It brings all men into right relationship with the one God and Father of all."

Yes, it is true that we face different problems from those faced by our earlier Methodist women. As a matter of fact, radio, ease of travel, makes it possible for us to do more about them. We have an opportunity in our generation to reach the world with the gospel message—an opportunity unprecedented in the history of mankind.

Machinery is important . . . . but only as a means to an end. The structure of the Woman's Society is adequate machinery provided we embue that machinery with the spirit of sacrificial service to meet world need. This must be done through every avenue of our work whether it be in the monthly meetings of the society, in circles, through literature, or our many departments of work—Wesleyan Service Guild, Student, Youth, Children. A mission-study class on Christian and Race, India, or World Evangelism becomes only an intellectual treatise unless it adds a vision of world need.

FITLY FRAMED TOGETHER

By **MRS. ROBERT STEWART**

IT WAS WITH A DEEP SENSE of joy and satisfaction that the Grace Lorena Bragg Children's Building was dedicated on Sunday, April 20. For seven years this event had been awaited at Brewster Hospital, Jacksonville, Florida. Financed by the first Week of Prayer fund of the new organization in 1940, delayed by war with its shortages of materials and labor, government priorities and controls, it has finally come to pass! It is very fitting that this building, erected for the benefit of handicapped children of the Negro race, should be completed and dedicated to this purpose in Children's Year. It is also very fitting that the first building to be authorized by the newly organized Woman's Society of Christian Service should honor its first president.

Through many difficulties the hospital has grown. After a great fire in 1901, when many Negroes were badly burned, the need for such a hospital was evident. A modern building was erected which was soon taxed to capacity. Other additions were added and today there is happiness over the new building.

Nothing is *perfect,* and it was disappointing that the building was not entirely finished and furnished before the dedication, but more delays in shipping, in the details of plumbing and heating tests, prevented completion. The worst shortage at the moment is MONEY to pay for some of the equipment we hope to have before too long!

After several days of uncertain weather, Sunday morning dawned warm and sunny, an ideal day for the out-of-door ceremony planned. We regretted that it was not possible for Bishop Arthur J. Moore and Bishop Alexander Shaw to be with us to share in the service, and we were grateful to the Rev. A. Fred Turner, D.D., superintendent of Jacksonville District, who represented them. Dr. Turner was assisted by several local ministers of both races as he conducted the ceremony which closely followed the ritual of the *Discipline.*

Mrs. E. B. White, president of Florida Conference, Southeastern Jurisdiction, member of the Woman's Division and of the local Advisory Board of Brewster Hospital, presided most graciously and read messages of regret from the bishops, Mrs. Fred C. Reynolds, and a number of others. Mrs. White introduced many visitors of prominence, among them officers of the Central Jurisdiction, who had been meeting at Daytona and had stopped over at Jacksonville for the dedication. Flowers, sent by many local friends of both groups, provided a beautiful background for the speakers' table.

Greetings were brought by Mrs. C. C. Sapp from the Southeastern Jurisdiction; Mrs. Josie A. Ayers, president of Florida Conference, Central Jurisdiction; Mrs. Downing Knight, chairman of the Training School Committee; Dr. I. E. Williams from the medical staff, and others.

Architect, A. Eugene Cellar, gives the keys of the Grace Lorena Bragg Children's Building to Mrs. Robert Stewart, Secretary of Bureau of Medical Work

The architect, A. Eugene Cellar, turned the keys over to the secretary of the Bureau of Medical Work, Mrs. Robert Stewart, who in turn gave them to Mrs. J. D. Bragg for the Woman's Division of Christian Service. Mrs. Bragg accepted the building with a message that will long be remembered by the audience of over two hundred.

The dedication was timely, coming between the Central Jurisdiction meeting and a Seminar for Negro doctors under the auspices of Brewster Hospital, the Florida State Board of Health, and the Florida Tuberculosis Association. This seminar opened on Monday morning, so many of the doctors

were present at our service on Sunday afternoon and learned of the plans and hopes for the future of this addition. Pediatrics and obstetrics were the majors at the seminar, and the facilities of the new building delighted the doctors.

The Grace Lorena Bragg Children's Building will prove a blessing—physically, mentally, and spiritually. A teacher with a schoolroom is being provided for the children of all ages who are so handicapped that they cannot attend public school —children who have been spending many long, idle hours in bed. In the hospital there are boys and girls, aged fifteen, who have never attended school and who cannot read or write. This service will bring a new world to them, and we are grateful for the fine building which makes it possible.

Just before the close of the program, during which the glee club of the training school sang several beautiful selections, Mrs. Bragg entrusted the building to Miss Florence M. Jones, who has been the superintendent for eight years, commending it to her care and capable administration. In her acceptance of this trust, Miss Jones promised her loyalty and service to the Woman's Division and to the welfare of the institution, to its rich inheritance and traditions.

After the benediction the assemblage left the grounds feeling that this *is* a *building fitly framed together* which will grow *unto an Holy Temple in the Lord.*

Left: **Student's Glee Club, Brewster Hospital**

Below: **Dedication Service, Grace Lorena Bragg Children's Building**

KINGDOM HOUSE—"A Candle in the Darkness"

By **GRACE BUTLER**

THERE IS AN OLD SAYING that "it is better to light a candle in the darkness than to curse the night," and for almost fifty years Kingdom House has been such a light in one of the neediest areas in St. Louis, Missouri.

Beginning as an Open Door Mission and Sunday School down near the Mississippi River in the southeastern part of the city, the flame of service that Kingdom House represents has shed its rays of good will and happiness in the lives of thousands who have entered its doors and felt its influence through the years.

No longer a little mission but now grown to a large settlement house with a weekday recreation and nursery-school program, as well as a church program, Kingdom House today is located at the corner of Eleventh and Morrison Streets in the same general neighborhood where it began about the year 1900. It is now operated under the Woman's Division of Christian Service, its support being shared by the Woman's Division and the local Community Chest.

Kingdom House serves an old neighborhood that has seen better days. The old red brick houses, a few of them with stained-glass windows, recall a more elite residential period. Here and there some fine family still holds to its homeplace, but for the most part the people are tenants, with the result that the neighborhood suffers from the problems of absentee landlordism and a transient population. Many have come from rural areas. Most of those of foreign descent are second- or third-generation Americans, so the element of different nationalities is not very strong in the neighborhood.

Along with the run-down housing and the transiency are many attendant problems—drinking, gambling, truancy, vandalism, parental irresponsibility, juvenile delinquency, and perhaps worst of all, a spirit of defeatism that shrugs indifferently or cynically at so many of the other common problems.

Today the paramount need of these people is not so much economic, as was often true during the depression, but the war years and the resultant boom have high-lighted again the truth of Jesus' words that man does not live by bread alone. Here in this congested area one sees in bold relief the bewilderment, confusion, and spiritual hunger of the whole chaotic world.

And what of Kingdom House as it tries to light the way? It offers many neighborhood services, but its main program is through group activities for all ages from two years up, with the ever-challenging purpose of building Christian character. To bring order out of chaos in the lives of little children, to put a bit of beauty into sometimes barren and ugly lives, to hold up high ideals and standards for our boys and girls, to offer some security and satisfaction through happy group experiences, to offer relaxation and good wholesome fun to teen-agers and adults, to develop new skills and interests, to help people find a sound philosophy of life, and to foster in all ages a tolerance and appreciation for other people—these are some of the paths along which we seek to lead our people to Christlike living.

For the two- to six-year-old children of working mothers there is the nursery school. In its early beginnings the nursery offered simple day care, but it now has a more educational program with trained teachers and is one of Kingdom House's most valued services. The need for such child care is urgent in this area, since making a living often means a full-time job for both father and mother, even when the family is not broken, as is the case with many of our children.

When a child is in the nursery daily for two or three years, as sometimes happens, perhaps Kingdom House has its greatest opportunity for planting good seed, but in a similar way at least, the club workers, leaders, and teachers who work with our boys and girls in shorter periods of the after-school recreational program through the week or the church school on Sundays are trying to mold character—to shed light in the darkness.

For the girls there are such after-school activities as cooking, sewing, crafts, dramatics, folk fun, gym, storytelling, games, friendship clubs, and Girl Scouts. Many volunteers help with these as well as with other groups, and while they add much to the effectiveness of our program, I am sure they find ample reward in such simple pleasures as the delighted "ohs" and "ahs" of little homemakers taking their first cookies out of the oven!

The boys' interests naturally run more toward athletic clubs and classes, although their program of sports is definitely limited for lack of a gymnasium. Some of the activities which they carry on, however, either in their small basement gym or in borrowed space are boxing, wrestling, weight-lifting, baseball, and basketball. Shopwork is also a big part of the boys' program. The lamps,

what-not shelves, and other articles they make, usually as gifts for their mothers, are often creations of beauty and their pride in achievement is a joy to behold.

Game room and playground activities give opportunity for much free and unorganized play and are an excellent proving ground for good sportsmanship.

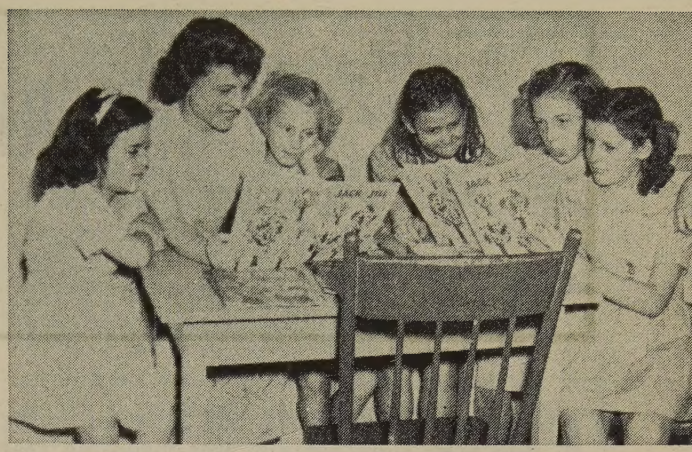
Teen-agers have their special problems and needs, which sometimes seem unfathomable. Following the popular pattern that developed during the war, the teen-age youngsters at Kingdom House have had for the past two or three years a rather loosely organized program of activities known as "Teen Town." Such a program gives opportunity for boys and girls to get acquainted in wholesome surroundings and to do a lot of growing up in the unhurried fashion which the school, the home, and other pressures often will not allow. It also has its limitations and many unrealized possibilities.

There are also clubs for older working boys and girls and young mothers. The Dads' Club which flourished before the war is now struggling for a revival also.

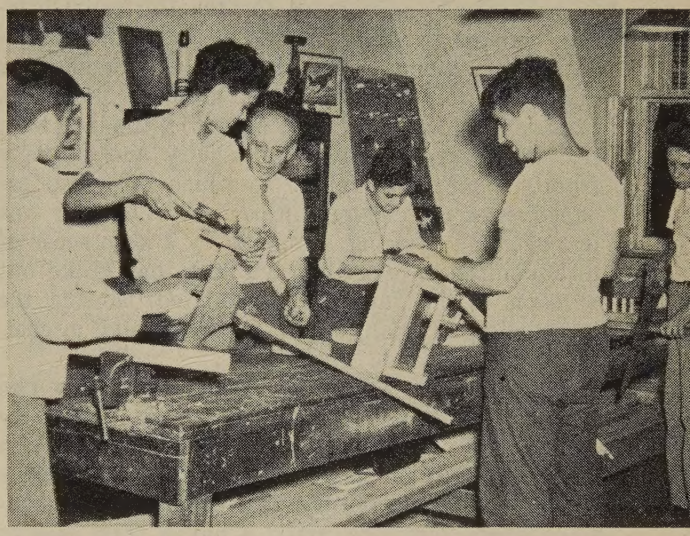
For all ages there are the thrills of special occasions, such as parties, picnics, the circus, trips to the parks, or other excursions. There is seasonal fun, too, with Christmas as the special high tide of festivities. One of the simplest, yet sweetest scenes of the past several Christmases at Kingdom House has been the groups of starry-eyed children listening to the "Silent Night" chimes of the little white church given by a local board member several years ago. Whatever have been their heartaches or problems of the moments before, when the chimes begin to play, the children are caught up for a moment of breathless adoration, their faces reflecting the calm and reverence of what one little girl called "the most beautiful-est song there is."

Another big part of the program for boys and girls at Kingdom House, especially in the summer, is camping. Through our camp fund each year, over one hundred children are able to enjoy the benefits of some camping experience, whether for a week end, two weeks, or a month in an established camp, or for a period of day-camping in one of the city parks.

Truly Kingdom House is a candle in the darkness—no more and no less. As we measure up against the problems and needs of our people and see the eagerness, expectancy, and trust with which many turn to us as leaders, we are humbled by our own inadequacies. Ours is but a flickering flame, apart from the true Light which is in Christ Jesus; our strength is but weakness, apart from the Source of Eternal Power.

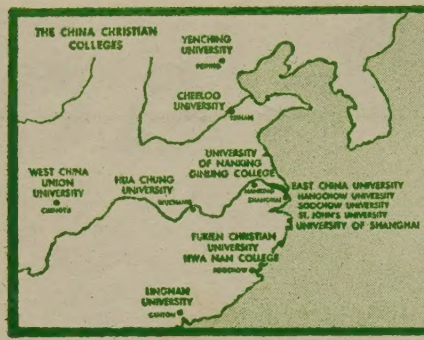


Miss Grace Butler and girls plan "Teen Town" activities



Boys at their workshop at Kingdom House

Building right attitudes through play is an important objective of Kingdom House



RETURN FROM EXILE

By **MARGUERITE MALLORY DIXON**

THE SUDDEN VICTORY over the Japanese during 1945 after eight years of war made the year 1945-46 a momentous one in Chinese history. It was equally significant for the thirteen Christian colleges in China, including as it did the recovery of campuses lost during the struggle; the beginning of rehabilitation of grounds, buildings, libraries and laboratories damaged by the invaders; and the return migration of faculty and students from the places of refuge to which they had escaped when the enemy approached. The year was one of great rejoicing, tempered by a keen sense of disappointment over the civil war that broke out as soon as the Japanese capitulated, causing the destruction of many vital railroads and intensifying the economic chaos.

When the war ended in August, 1945, only two of the Christian colleges—St. John's University in Shanghai, and West China Union University in Chengtu—were on their own campuses. The other eleven were in temporary quarters in various locations where they had found a haven. The urge to go home at once was very strong, but delay was inevitable for many of the colleges, partly because of travel difficulties and partly because it took months to regain possession of some of the campuses and additional months to make the buildings habitable.

Hwa Nan College in Foochow had found a city of refuge 120 miles up the Min River at Nanping. While the college was in exile there, its main building in Foochow was burned, leaving only a hollow shell. To meet this situation seven of the temporary buildings which had been erected at Nanping were dismantled, made into rafts, and floated down the Min River to Foochow, there to be erected once more. In this way the home campus was made habitable until repairs could be made.

Ginling remained at Chengtu for another year. At first staff members and students planned that on the return trip to their home campus they would travel all the way by water, starting in small boats at Chengtu on a tributary of the Yangtze, and transferring at Chungking to larger craft which would carry them through the gorges and down the main reaches of the river. This plan, however, was found impracticable except for freight. Instead, the faculty and students of Ginling traveled northward by truck over a circuitous route that took them about 450 miles over mountainous country to Paochi in Shensi, where they boarded trains carrying them eastward along the Lunghai Railway to Hsuchow, except for a gap of 120 miles between Shenhsien and Loyang. Since the railroad there had been demolished during the war in an attempt to stop the Japanese advance and had not yet been repaired, this section had to be traveled by truck or mule cart. At Hsuchow, however, the returning refugees were able to take a train southward to Nanking.

Now that they are back on the home campus they face the same situation as hundreds of eager young Chinese students in the rest of the thirteen mission-supported Christian colleges in inflation-ridden China today. Today these students are subsisting on only one main daily meal, studying in makeshift classrooms, and sleeping on the floors of unheated dormitories stripped of beds by the Japanese.

The astronomical prices charged for food has meant that most students must live on a semi-starvation diet, for even the simplest foods cost several thousand dollars per meal.

At Yenching University in Peiping, the students' menu consists mostly of cornbread and cabbage, or bowls of millet cereal with a bit of salted vegetable, and some students can scarcely afford to pay for even these meager dishes. With this semi-starvation diet, malnutrition and vitamin deficiencies are rife. Last fall a physical examination given 275 women students at Yenching revealed that 103 had low blood pressure, 67 had trachoma, and 24 were suffering from pulmonary tuberculosis.

With coal selling at $85 a ton, heating dormitories and classrooms has been an expense too costly for the colleges' budget; so many of the students attend classrooms clad in gloves, fur-

lined boots, and warm wool sweaters and coats.

At Ginling College in Nanking, where the cost of living is now 10,500 times what it was in 1936, there has been very little heat and almost no hot water for the past few months. Teachers are using tiny makeshift oil stoves, made by local tinsmiths; and kerosene oil, because it is cheapest, is the only fuel. In one faculty house eighteen teachers who must share two large buckets of hot water each night have come to consider one hot bath a week a luxury.

Many of Ginling's students have even been sleeping on the floor. Girls whose rooms have cement floors sleep on cots, but many of those lucky enough to be housed in a building with wooden floors have only their bedding under them to serve as a mattress. Many of the bedrooms are without chairs or chests of drawers, and students must hang their coats in cupboards in the halls.

Despite these hardships, however, and many others, the thirteen Christian colleges in China are swamped with ten times as many applicants as they can admit. Last fall the numbers seeking to enter were three times as great as those who sought to continue their higher education at these institutions before the war, and now in spite of the present civil war, they have the largest enrollment in their history.

During the past year more than a quarter of a million dollars' worth of equipment has been ordered or sent to China for the thirteen Christian colleges there, by the New York offices of the Associated Boards for Christian Colleges in China with which the Woman's Division of Christian Service is associated.

In his annual report, presented at the annual meeting of the Associated Boards held in New York the week of May 12, Dr. Robert J. McMullen, executive secretary, declared that "at least $7,000,000 will be required just to restore these damaged institutions to their prewar efficiency."

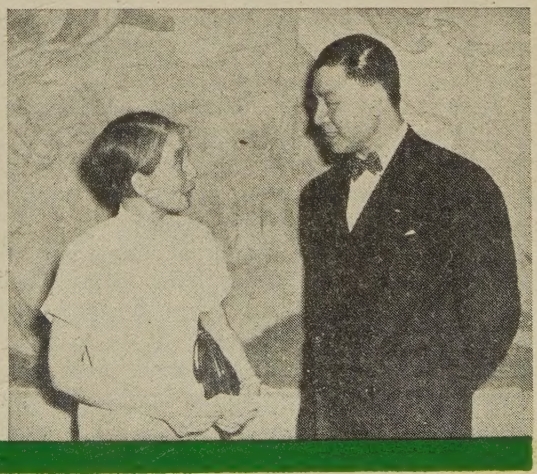
"One of the most important pieces of work to be done," Dr. McMullen stated, "is that of building up our libraries. Many of these lost heavily during the war, and all of them were cut off for ten years from securing new accessions."

"Even more important than restoring plants and equipment, however, is the rebuilding of the faculties of these institutions," Dr. McMullen said. "A year ago our Chinese faculty were being paid an average of only twelve and one-half per cent of the pre-war value of their salaries. After living as refugees for nine years they returned to find homes lacking furniture and other household equipment, and were required to live on only a fraction of what they formerly had earned. We have given to these Chinese members of our faculties a rehabilitation fund. However, because of the lack of food and clothing many have used this fund for their daily needs and are thus still lacking household equipment, using college equipment instead."

Dr. McMullen urged that the thirteen Protestant mission boards in this country and Canada which support the colleges "build up their missionary quotas on these campuses until they at least equal the number supported by them twenty years ago. The economic and housing problems, together with the threat that civil war may affect their campuses, make some boards hesitate to return their personnel to China, especially those with families."

Students at Ginling are happy to be back on their campus. Note the observation station on roof erected by Japanese which has recently been removed

President Lucy Wang meets a distinguished guest at the Associated China College dinner



FOR MAN—THE LAND—AND GOD

By **SHEILA NUTTALL**

TODAY the Woman's Division of Christian Service has workers in thirty agriculture areas in the states of Alabama, Arizona, Arkansas, Georgia, Kansas, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, Tennessee, Texas, Virginia, Utah, and Wyoming. In all these areas the work, while not identical, is similar; the objectives are fundamentally the same; but the program is varied to meet specific community needs and conditions. Underlying the entire program is the realization that unless Christ is the foundation, all else is useless. Therefore the basic objective upon which all activities are built is to present Christ so attractively and so practically that all members of the community will be drawn to him as Saviour and Lord.

The pastor, the rural worker, and the people co-operate in developing a church program that will effectively accomplish that objective in the local community. On many rural charges there has been no complete church program because of a lack of trained leadership. People hesitate to accept positions that they feel incapable of filling, but there are always some who have a vision and a keen desire "to make our church a real force for righteousness in our community." To help them, training courses are offered for the workers in the local church or on the charge. These may be taught by the pastor, by the rural worker, perhaps by the executive secretary of the conference board of education, or by some other accredited teacher. Always the courses given are those which are specifically adapted to the rural church and deal with the problems of the workers on that particular charge. The attendance of local leaders upon zone, district, and conference institutes, leadership schools, and conferences for Christian workers is urged.

In several communities boards of Christian education have been organized to direct the educational programs which include classes for all ages —adult Fellowship groups, youth fellowships, and midweek sessions for the children.

In one church the children have their midweek meeting during the noon hour of a school day. The worker meets them at the schoolhouse immediately after lunch and takes them to the church. There they sing familiar hymns, learn new ones, engage in worship and study, and have some work project to supplement the study. The enrollment is interdenominational, ranges in age from six to eleven, and includes some children who live so far from a church that they rarely have the opportunity of attending church school. One rural worker who is living in a three-room house has fitted up her front room as a combination club-room, library, young people's room, recreation room, and Sunday-school room. It is here that she holds the meetings of the children in a service for juniors similar to the Methodist Youth Fellowship. In still another community the children meet on Friday afternoons.

The vacation church school proves a rich experience for both teachers and pupils as it makes possible activities for which there is insufficient time in the regular church-school hour. It includes a worship service planned especially for children, using materials adapted to their ages and needs. Such a service can be used only occasionally in those churches in which the entire membership worships together on Sunday mornings. It also includes additional time for study and correlated activity, and a period set aside for playing together. Frequently the vacation church school is a means of winning young people and children for Christ. In one school classes in *How to Become a Christian* and *The Meaning of Church Membership* were taught by the pastor, the rural worker, and two helpers. As a result twenty-four members of the group made a personal decision for Christ and united with the church.

In many rural areas there is no provision for wholesome recreation for any age group except as it may be made by the church. In all communities where there is a project of the Woman's Division of Christian Service this phase of life is given much consideration. There are parties for children, young people, and adults; there are libraries, story hours, handwork, quilting clubs, discussion groups. In one area there is a "Friendly Circle" which meets twice a month in the homes of its members and has a comprehensive program. In others "Family Nights" are a real source of fellowship when whole families meet for an evening of worship, discussion of subjects of common interest, and recreation.

The Woman's Society of Christian Service makes a great contribution to the rural church and community welfare. Many of the church-school leaders belong to its membership. Sometimes this group is the moving power in planning and conducting the vacation church school; always they

can be counted upon to co-operate in any worthwhile enterprise. As individuals the members, who have become world-minded through study of the Bible and the world-wide missionary program of the church, become more alert to the needs and opportunities near them. Consequently the local society engages in many activities. Through their money gifts and prayers they have a part in sending the gospel message to people in other lands and in other parts of our own land. Through their gifts of service the societies engage in such acts as keeping the church buildings clean and attractive, refinishing and furnishing parsonages, providing materials for use in vacation church schools, distributing layettes and other clothing where needed, sponsoring interdenominational meetings for studying community conditions and working in various projects for community betterment. Other responsibilities are the dissemination of missionary information and inspiration to the entire church membership, and co-operating with the pastors in the promotion of World Service activities and studies in the church and church school.

Rural Life Conferences are a splendid way to get acquainted, and have been used successfully in several places. On one charge a series of Rural Life Conferences was held, sponsored by the ministers and deaconess who secured the assistance of the executive secretary of the Town and Country Commission and county workers representing various agencies. Using the theme, "Agencies Working Together for the Betterment of Rural Life," talks were made or discussions led by representatives of the various organizations. A meeting was held in each one of the churches on the charge during the week, and a spirit of understanding and co-operation was manifest in each place.

Leaders are finding Community Councils increasingly helpful in building well-rounded rural programs. In one area two community-wide meetings were held and officers were elected. The council met monthly for the purpose of planning the community meetings. At these, moving pictures of Latin-American countries or news reels have been shown and talks given on the work of the several agencies. The council planned a recreational program for all age groups and promoted the organization of Boy and Girl Scout troops. Through these meetings people are coming to know each other better and to show a keener interest in total community life.

Another Community Council developed as the result of the organization of a community club. A representative of each organization, agency, and church was asked to serve on the council together with the chairman, co-chairman, and secretary of the community club. From this council, chairmen were chosen for the necessary committees: program, religion, health, recreation, and civic. The committees met as often as necessary; the council met monthly. Programs were planned for the monthly club meetings; projects were selected to present to the club for community action; objectives were set up for the improvement of community life. Several other areas have Community Councils; others are looking forward to their establishment. Through them, overlapping of activities is avoided and a program of community co-operation for the improvement of civic and economic conditions, wholesome recreation, and meaningful religious services is carried out.

When Jesus said, "I am come that they might have life, and that they might have it more abundantly," he meant all people. Now is emphasis to be placed upon the development of one phase of life more than another? Jesus himself developed "in wisdom and stature, and in favour with God and man." Believing that an abundant life is a well-rounded life, the Woman's Division of Christian Service through its workers in agricultural areas is co-operating with the people and the agencies in these areas in an effort to build a community program that will make possible an abundant life for all.

FOR MAN—THE LAND—AND GOD

A Call From the Council of Bishops

The future of the church in the rural sections of America is increasingly a matter of common concern. It is a recognized fact that the health and stability of our national life are largely dependent upon an economically sound and morally wholesome agricultural foundation.

With a large portion of its members living in the open country and in towns of less than 10,000, it is natural that The Methodist Church should recognize its responsibility to minister to the spiritual needs of this basically important element of our people.

As a means of focusing the attention of our entire church upon this area of our ministry and of developing more effective plans for meeting our obligation to the rural sections of America, the Council of Bishops, in co-operation with the General Boards of the church, has made provision for a National Methodist Rural Life Conference, to be held in Lincoln, Nebraska, July 29-31, 1947.

We are issuing this call to The Methodist Church in the earnest hope that the responsible officers in each Annual Conference will use such means as may be necessary to secure the full attendance of delegated members.

—Council of Bishops.

THE VILLAGE BRIDES' SCHOOL

By **MABEL SHELDON**

"WHAT KIND OF A SCHOOL IS THAT?" you must be asking. That is what people here in India are asking, too, because it is something new and certainly a break with the past. So far as I know, it is the first of its kind in India. The school came into existence in this way. Last May, one year ago, five of our village teachers, four of whom were just out of the Mission Middle School at Arrah (grade school) and one just out of high school, were faced with a very serious problem. It was this—should they live with the illiterate, Hindu wives, to whom their parents, while yet in Hinduism, had married them in infancy, or should they refuse to have them? They were ashamed of them. That was true. They and we had seen other Christian village boys face the same problem, and had seen what it had done to those boys. But what to do? If they refused the girls, it would cause the Hindus to feel that a Christian's word was not to be trusted and thus Christianity would be looked upon with disfavor. But on the other hand, if the boy kept his parents' vows made at the time of his infant marriage and accepted the girl, he would always be ashamed and handicapped by her, to say nothing of the tragedy of seeing his children learn idolatry from such a mother. It would mean that in one generation the Christian boy's home would lapse back into Hinduism, and all that had been put into the boy would eventually be lost. At best the home would not be an example for the villagers among whom the teacher would work. It was a terrific struggle for a boy to face. We felt it was time for us to do something about it.

So last May we opened the school for these young brides, rather for those who were brides fourteen years ago, and who have just now come into the boys' homes to live. To get these girls into school is not so easy as it sounds. In the first place, neither the boy nor his parents have the authority to send her to this school until she comes into the parents-in-law's home. That means she is a young woman of fourteen or fifteen years of age. Secondly, it is against any practice they have ever known for a young daughter-in-law, whose place is always in the shadows, to go away from home to school. She is supposed to be the mother-in-law's slave in the home and a breadwinner in the field. Besides, they think it is impossible for a girl that old to learn to read. But any way we tried it, and our first girl was brought by her boy husband who had been most determined not to live with her. The second came the 15th of June, and others followed as we were able to coax and to plead the "in-laws" to send them. Now there are six. It helps to know that when Miss Isabella Thoburn started the first girls' school in India, she had to pay the parents to let them come. This is just as new and as difficult a step perhaps; so we have only six in the beginning. I am grateful to God for that many.

In addition to the regular subjects and their religious teaching, they are learning sewing, cooking, personal hygiene, and chicken raising. A class

(*Continued on page 21*)

Women Delegates Elected to General and Jurisdiction Conferences

GENERAL CONFERENCE

***Central Pennsylvania Conference*, Mrs. Dunning Idle, Sr., 143 Chambersburg Street, Gettysburg, Pennsylvania.**

***New England Conference*, Mrs. Howard M. LeSourd, 206 Waverly Avenue, Newton, Massachusetts.**

***Philadelphia Conference*, Mrs. Wm. E. Shappell, 753 Shawmont Avenue, Philadelphia 28, Pennsylvania.**

***Troy Conference*, Dr. Georgia Harkness, Garrett Biblical Institute, Evanston, Illinois; Miss Henrietta Gibson, 150 Fifth Avenue, New York 11, New York.**

JURISDICTION CONFERENCES

In addition to those nominated to the General Conference, the following additional women have been elected to their respective Jurisdiction Conferences.

***Central Pennsylvania*, Mrs. C. P. Ginther, 510 Twenty-seventh Street, Altoona, Pennsylvania.**

***Delaware Conference*, Mrs. Helen Waters, 231 High Street, Cambridge, Maryland; Mrs. Clarice Walker, 237 Rosemont Place, Atlantic City, New Jersey.**

***New England*, Mrs. Hiram B. Gibbs, 25 Beeching Street, Worcester 2, Massachusetts.**

***Peninsula*, Mrs. P. E. Douglas, Hurlock, Maryland.**

***Philadelphia*, Mrs. Philip Shruber, 6926 Rutland Street, Philadelphia 24, Pennsylvania.**

***Troy Conference*, Mrs. Theodore R. Bundy, 25 St. Bernard Street, Saranac Lake, New York.**

***Wyoming*, Mrs. T. Ashton Rich, 27 Arthur Street, Binghamton, New York.**

GREETINGS TO THE DEPUTATION FROM INDIA

AT THIS MOMENT in the history of India it is highly important that there be consultation of Christian leaders on many phases of the work of the Indian Church.

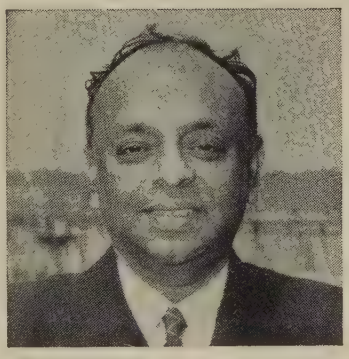
A delightful dinner at Town Hall Club was held in New York, Wednesday evening, May 14, to welcome the deputation. This deputation comes principally for conference with the India Committee of the Foreign Missions Conference of North America and with mission boards having work in India. Members of the deputation are meeting also with other groups especially concerned in Indian affairs. Following their visit to New York, they have gone to Canada for meetings with Canadian boards. In July-August, they will be in the meetings of the International Missionary Council to be held in Canada and in summer assemblies.

Greeting them, we realize that a new day has dawned in missions. Whereas hitherto the traffic has been one way, *now* the deputations will be visiting our country and will be a great source of spiritual blessing to us all. In the name of Him whom we serve, we greet these Indian Christians and feel greatly honored that they are visiting us in our churches and in our homes.

A hearty welcome to each member of the deputation! The deputation includes:

Dr. Rajah B. Manikam, secretary of the National Christian Council of India, Burma, and Ceylon; Mrs. Rajah B. Manikam, who has twice received the Kaiser-i-Hind medal for distinguished service to her country; Bishop John A. Subhan, first convert from Mohammedanism to be elected to the episcopacy of The Methodist Church; Mr. Rallia Ram, president of the National Christian Council of India, Burma, and Ceylon; Mrs. Rallia Ram, active in church and civic activities in the Punjab; and Mrs. Chandrama Prem Nath Dass, our beloved retired president of Isabella Thoburn College and the first Indian woman to be the principal of a Christian college for women in India. Mrs. Dass has been speaking in Methodist meetings.

Bishop John A. Subhan of The Methodist Church in India



Dr. and Mrs. Rajah B. Manikam, National Christian Council of India

Left: **Dr. Rallia Ram, president National Christian Council of India, and Mrs. Rallia Ram**

Right: **Mrs. Chandrama Prem Nath Dass, former president Isabella Thoburn College**

A Request:

Hwa Nan College,
Foochow, China,
April 23, 1947

Miss Bettie S. Brittingham, Editor
The Methodist Woman,
150 Fifth Avenue,
New York 11, N. Y.

Dear Miss Brittingham:

The Methodist Woman of March, 1947, has just arrived, and we read it through with enthusiasm. Of course we are deeply interested in China and look forward to the Central Conference and Centennial with keen anticipation.

The planting of the Gospel has brought forth an hundred fold harvest and more. Dr. Harry Worley tells of the death of Morrison who came to Canton in 1807 and worked for over thirty years. In all of these years he won only nine Christians. As he died, a friend asked him, "How many Christians do you think there will be in China in 100 years?" Rising in bed, Dr. Morrison spoke in great faith, "By 1937 I believe there will be one thousand Christians in China." How could he have envisioned the scourge of the Decade of War that came after a hundred years, and the valiant courage of the Christians in China who stayed strong when all Western aid was withdrawn?

True, China is not yet a Christian land. Is America yet Christian? We are realizing as never before that the world cannot be divided. In American universities and training centers are thousands of students from other lands who will go home as leaders. Are our universities and industries so permeated with Christian spirit and personalities that these young people will become Christian as did Mr. James C. Liu, who was led by "God (his) Father . . . to a bright road?" There is no greater work than that of the Committee on Student Work in the Woman's Division.

In our colleges of China we greet the second century of the Christian era in China. It is our high privilege to know these college girls and to work with them, day after day. Many of them are brilliant young women who should have the opportunity for postgraduate study in America. If the Methodist women in every state would maintain scholarships for such chosen ones, making a Christian home for young women who will take their places among the colleges and universities of China until 1987 and beyond, they will make a very great contribution to the cause of Christ in this growing age. Our Hwa Nan faculty staggers under too heavy teaching loads and our administrative officers must teach in addition to their critical responsibilities in other areas. Do you know anyone who would come out to help? (If so, contact the Personnel Department, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y., for requirements for missionary service.)

And so we lift our hearts in gratitude that God has given to His Church the vision and the courage to complete one century of Christian work in China. May the year 2047 bring a world united in faith and mutual love.

Very sincerely,

IDA BELLE LEWIS MAIN

An Answer: FOREIGN STUDENTS FETED

By **SHIRLEY CHARLTON**

NEARLY ONE HUNDRED STUDENTS from twenty-two countries boarded the steamship "Visitor" yesterday afternoon for a five-hour trip up the Hudson River. The boat ride was sponsored by the Committee on Friendly Relations with Foreign Students—an interdenominational organization supported by Protestant church boards, the Y.M.C.A., the Y.W.C.A., and individuals and foundations, with headquarters at 347 Madison Avenue.

Commenting on the trip, Maurice Horari, an Egyptian student who spent three years in the Royal Air Force before coming to Columbia University to study engineering, declared that "the basic need of foreign students in America is companionship."

"The social activities which the committee fosters offer an opportunity to carry on in this sphere," he explained, adding that in addition to theater parties, hikes, and visits to places of interest in the city, discussion groups are organized which serve as a platform for the exchange of ideas and problems for students from all over the world.

The enrollment of foreign students in American institutions of higher education has increased from a prewar average of 8,000 to 15,000 at the present time, according to Miss Ruth Haines, Eastern District secretary of the committee. Nearly 2,000 are attending 32 schools and universities in the metropolitan area, she added.

"Information and guidance in the field of relations with foreign students is made available to local communities," continued Miss Haines by working with student advisers on the campus and with local religious and social groups to stimulate acceptance and understanding of these "unofficial ambassadors." (Editorial note: Student Department of the Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y., is prepared to give help along the line of foreign students. Secure new student leaflet. See page 31 for description.)

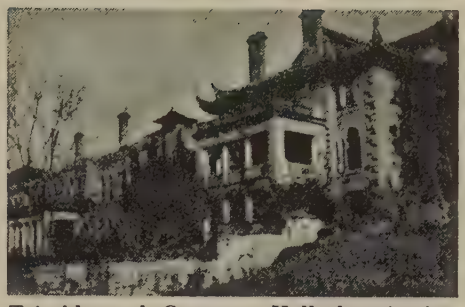
John Hersey, in commenting on the title, *Unofficial Ambassadors*—an annual publication of the committee—stated that it was well chosen because "as the proper business of official ambassadors is to promote peaceful relations with the countries to which they are accredited, so the inevitable fruit of the visits of these many students will be to increase understanding between their countries and ours."

TRAINING OF CHRISTIAN LEADERSHIP

Week of Prayer and Self-Denial October 25-31, 1947

CHINA—HWA NAN COLLEGE

Your gifts for the Week of Prayer and Self-Denial offering will be used for the restoration of Hwa Nan College, Foochow, China. A record of accomplishment lies behind Hwa Nan. Great opportunities are ahead.



Trimble and Cranston Hall dormitories

Volleyball game at Hwa Nan College

Home Economics Class at Hwa Nan College

Hwa Nan College Faculty

TRAINING OF CH

National College for Christian Workers

Your gifts for the Week of Prayer and Self-Denial will help provide the new library administration building so greatly needed at the National College for Christian Workers.

Choir of National College for Christian Workers

Fellowship and good fun a part of the curriculum of National College

Laboratory class at National College

Proposed New Chapel

Proposed Library-Administration Building

IAN LEADERSHIP

Scarritt College for Christian Workers

Your gifts for the Week of Prayer and Self-Denial will provide the new dormitory so greatly needed to house students at Scarritt College for Christian Workers. *It is a must now.*

Missionaries studying at Scarritt talk over mutual problems on home field

Young couple in training at Scarritt for medical missionary work in China find enjoyment in these days of preparation

Missionaries from global points find common interests and enthusiasms as they discuss their future work while studying at Scarritt

Hallowed memories of good fellowship, splendid training go with youth from these buildings into the work of the church around the world

TRAINING OF CHRISTIAN LEADERSHIP

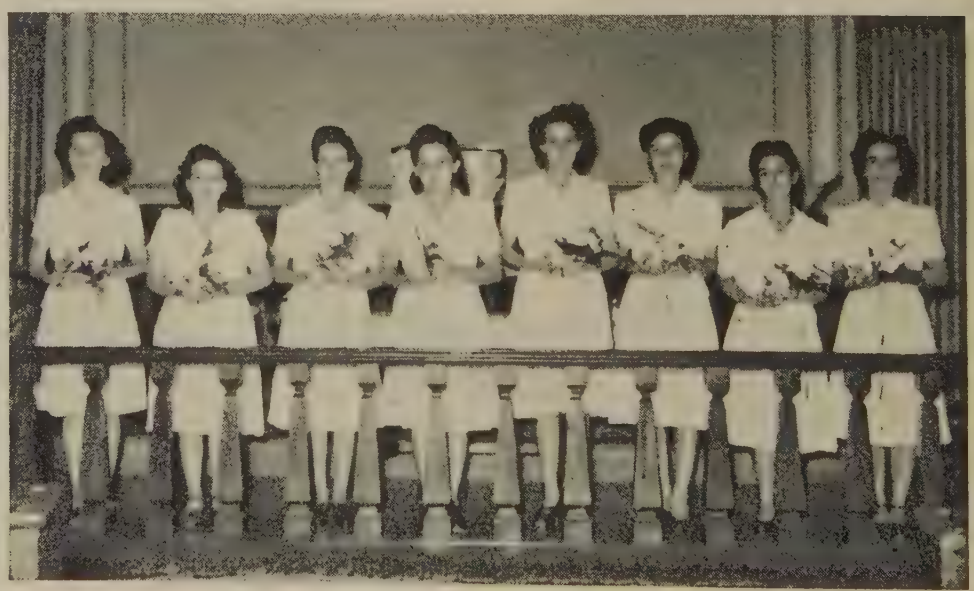
THE METHODIST INSTITUTE, BRAZIL

Your gifts for the Week of Prayer and Self-Denial will help erect the new building for classes in religious education, kindergarten, offices, classrooms, and additional dormitory space at The Methodist Institute, Ribeirao Prato, Brazil.

A young kindergartner enjoys her school adventures at The Methodist Institute

More room needed at The Methodist Institute and they look forward to additional dormitory space

Miss Elizabeth M. Lee and Dina Rizzi, principal of Primary School



First graduating class, The Methodist Institute

President Okabe's Death

THE LOSS of a valuable Christian educator in Japan's time of testing has come in the death on February 6, 1947, of Keizo Okabe, president of Kwassui Woman's College, Nagasaki.

Born seventy years ago in a country village, brought up in a high-class but austere home, Mr. Okabe was educated in a mission school. Climbing the hill to Tozan Gakuen in Nagasaki, he and the other boys had to pass the then extant edict board which prohibited Christianity in Japan over two hundred years ago. President Okabe's loyalty to Christian principles was deeply founded and held through the rigors of the war.

His gentle, winsome personality won him many friends during the almost twenty years he taught at Kwassui, served as acting president, then as president. His experience in government schools and his strong Christian character gained the respect of the Government Department of Education in Tokyo.

In 1941, Mr. Okabe retired because of age and ill health. However, in 1946, he came back to Kwassui at the request of the Board of Managers to help reorganize the school. After a long teachers' meeting on February 6, 1947, he succumbed to a heart attack.

PROGRAM THEME

January 1948 Through August, 1948

"That Thy Way May Be Known Upon Earth"

TOPICS

January: "Thy Way."

February: "Achieving Christ's Lofty Way."

March: "Christian Highways in Japan."

April: "The Earth and Her Increase."

May: "Women in Paths of Service."

June: "The Christian, Alcohol, and Public Health."

July: "His Way in Poland."

August: "Thy Way in Puerto Rico."

Note: While these programs will not be off the press until about November 1, we are listing the theme and topics for district and conference program leaders who may desire to introduce the theme in fall meetings. Beginning September 1, 1948, the program year will be from September to September.

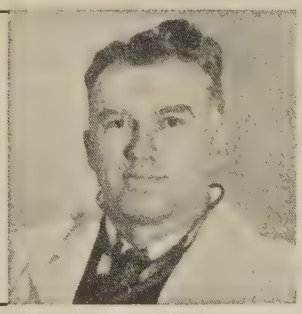
In Memoriam

MRS. FRED MABLE, Binghamton, New York, for many years corresponding secretary of the Woman's Home Missionary Society in Wyoming Conference, died April 26 at the home of her daughter, in Binghamton. In addition to holding prominent conference offices, Mrs. Mable was active in raising funds which started the Wyoming Conference Children's Home. Mrs. Mable was beloved for her ready sense of humor and for her ability to lift any situation out of the commonplace. She had a way of putting a halo about the head of the stringiest-haired foundling.—MRS. T. ASHTON RICH.

As we go to press, word has just been received of the death of MRS. ANNA E. KRESGE, Wednesday, May 28, at her home in Detroit, Michigan. Mrs. Kresge was a member of the Board of Trustees of the Woman's Home Missionary Society, of the National College for Christian Workers, and of the Advisory Committee for the Bureau of Social and Medical Work. A more adequate tribute to this fine Christian woman will be printed next month.

DR. RAY BANISTER

We regret to announce that no trace of the plane of Dr. Ray Banister, Seward, Alaska, has been found to date. Dr. Banister, on December 26, accompanied by Mr. Harold Roth, superintendent of schools, took the doctor's plane for his usual weekly trip to Homer to conduct a clinic.



HOME NEWS FLASHES

IN MEMORIAM

Miss Octavia Hicks, a deaconess retired since 1934, died March 23, 1947, at the home of her brother, R. K. Hicks, Suffolk, Virginia. Miss Hicks was well known as the superintendent of Thompson Rest Home, Mountain Lake Park, Maryland, where she spent every summer from 1900 to 1946 ministering to the comfort of workers in this vacation home. A graduate of Lucy Webb Hayes National Training School in 1896, Miss Hicks was appointed to work in Washington, D. C.; Wheeling, West Virginia; Moundsville, West Virginia; and Columbus, Ohio. Her interment took place in Marion, Virginia.

VOICES ACROSS THE BORDER

Music and language are important factors in creating good will and understanding between the United States and our neighbors to the south.

From Miss Carmen Lowry, the superintendent of Eliza Dee Hall, which is the girls' dormitory maintained by the Woman's Division of Christian Service on the campus of Sam Huston College for Negroes, Austin, Texas, comes the following account of a tour which confirms the above statement:

"The college choir left on Easter Sunday for their long-planned Good Will Concert Tour to Mexico. They were two weeks in Mexico broadcasting from Mexican radio stations and giving concerts. They were guests of the Mexican government and carried with them greetings from the governor of Texas to the president of Mexico. Also, their concerts were sponsored by certain Evangelical organizations. Two concerts were given in the Palace of Fine Arts (Le Palacio de Belles Artes) both times to a packed house. They visited President Aleman who shook hands with each of them. Thirteen young ladies from Eliza Dee Hall were in the group and all agreed that the trip was most successful and educational."

An increasing number of boys and girls from Mexico are attending Holding Institute, Laredo, Texas, and Frances de Pauw School, Los Angeles, California, for the purpose of learning English. At Holding Institute there is a special class in which they are taught English every day, all day, throughout the school year. Twice as many apply as can be enrolled; in fact, Holding turns away over one hundred applicants from all sections each fall.—Muriel Day.

ARKANSAS RURAL WORK

Reported by Miss Mary Ferguson:

"The Group Ministry program for Van Buren County is being carried out in a great way, and gradually the objectives and goals are being accomplished.

"It is the effort of the deaconess to help train the young people in the use of materials, in worship, and in leading recreation. Through these three areas of training, the youth themselves will be better able to assume the leadership of the groups and carry out their own programs.

"The executive secretary of the Town and Country Commission, the Rev. Glenn Sanford, has shown two films on alcohol to the high-school groups in the county. These films have had a tremendous effect upon the lives of the young people. Much more could be done if we had a moving-picture projector and could work out a scheduled program of visual education in the churches and schools.

"A new Woman's Society of Christian Service was organized at Damascus. They have had three meetings and have a membership of about fourteen. Their church was organized just last fall and as yet they do not have a church building.

"An Intermediate Camp is being planned for the county in June. The Town and Country Commission will provide tents, light plant, and other equipment for the camp and it will be located in an old two-room schoolhouse by a creek."

MOORE COMMUNITY HOUSE, BILOXI, MISSISSIPPI

Deaconess Sallie Ellis reports:

"We have had a good month's work. We have watched with interest the newly organized Boy Scout troop under the leadership of one of our own community young men, and can say it is one of the best-controlled groups of its kind we ever have seen. The boys all come away from the meetings with glowing faces. We find the room in good order and think this is worth reporting.

"We are now ready to open up a new piece of work, using another of our former boys, now a returned veteran. He will help us make better use of our splendid craft shop.

"We have been able to reach a new group of teenage boys and girls and hope to be of help to them."
—Mary Lou Barnwell.

ENGAGEMENTS AND WEDDINGS AT ESTHER HALL, SAN DIEGO, CALIFORNIA

"Again we are having quite a flurry of engagements and weddings. Four new diamond rings in as many weeks and three weddings is our record. I am also planning a reception for a girl who lived here for a time, and then went to Los Angeles. She is returning here to be married, and asks to have her reception in what has been home to her.

"Our house continues to be filled to capacity with a happy family. A girl from Australia is a popular new member. Ex-service girls were restless for a time, but are now integrated and content."—MIRIAM V. RISTINE.

METHODIST SANITORIUM, ALBUQUERQUE, NEW MEXICO

Easter Sunday brought much joy and pleasure to the patients at the Methodist Sanatorium, Albuquerque, New Mexico. There was a greater profusion of flowers than ever before in the San's history. Baskets of roses came from the families of individual patients, the Junior Red Cross distributed twenty-five potted plants to shut-ins, and the spacious living room and dining room were bowers of beauty.

There was an abundance of eggs, too—real eggs, candy eggs, plastic eggs filled with candy, all sorts of eggs! A group of veterans distributed baskets of eggs and candy to many of the patients. Easter cards were almost as plentiful as Christmas cards. Those who were able attended service at the local churches, and a vesper service was held in the Social Hall for those who could not go away from the grounds.

Such remembrances bring much happiness on these "memory" days to those who are separated from their loved ones. Will you not think of them on our next holiday?—MRS. ROBERT STEWART.

KINDERGARTEN EXPERIENCES IN HAZLETON, PENNSYLVANIA

"If a traveler in search of the Fountain of Youth were to stop at my door seeking the way, my direction would be, 'Get yourself a job with little children.'

"I have looked with wonder at their care and concern for each other. In the kindergarten family all must have a turn at bouncing the ball; all must receive at least a portion of the apple brought from home. At times it takes mental gymnastics to figure how to cut two small apples into eighteen or nineteen pieces; but what has been brought to share must be shared. Bobby asked his mother for apples to bring to school, explaining, 'The teacher will share them on us.'

"The Maypole went to our other kindergarten recently, riding in the station wagon with the children. Newcomers at every stop greeted it with a puzzled, 'What's that?' Each time the answering chorus grew louder, 'That's a Maypole!' and Emiel's shrill voice would trail along with, 'We'll dance on it!' Each child received a crepe-paper streamer to put on, and one of the children informed the teacher that 'This is the kind of paper you get married with.'

"The woods have been a source of delight to wandering and wondering spirits. We bring our treasures back for closer examination under the magnifying glass. These are carried with care. Says Tony to Richard: 'Here, you take mine and I'll take yours. We shared.' One knows that when such a simple act brings the joy of sharing, that same joy will again be sought, and that another little soul has begun an upward climb.

"Yes, we are growing in kindergarten in other ways besides the physical, so aptly expressed by Theresa when she came to school wearing last season's dress and exclaimed: 'Look what's growing out of me. Even my slip shows.' Slowly and with joy we are experiencing the lessons of life, and we are feeling our souls grow toward God."—*The Christian Worker,* National College for Christian Workers, Kansas City, Missouri.

THE VILLAGE BRIDES' SCHOOL

(*Continued from page 12*)

in midwifery will start in July. Each is learning to read rapidly and is keen to know the songs and to read the Bible so that she may some day teach the women of her husband's village. Already the parents are becoming interested, and one girl's father has said he and the rest of his family are going to become Christian. He also wants to send his younger daughter and son to the mission school. Two of the girls who have been here the longest were baptized recently.

I wish you might see the transformation that has already taken place in their looks alone. Now they keep their hair combed and are very eager to wash their *saris* so that they may change every day. It is fun to watch the husbands falling in love with their own wives as they see them blossoming into such attractive persons.

The school is advertising itself, and already we have had calls from four other teachers and from other literate village Christians, not teachers, to take their wives into the school for a shorter period. Please pray for this new venture.

FOREIGN NEWS FLASHES

IN MEMORIAM

Miss Margaret Hess, missionary to Korea, passed away March 18 in Middletown, Ohio. Miss Hess went to Korea from the Cincinnati Branch of the Woman's Foreign Missionary Society in 1913. She served in Chemulpo, Korea, and did evangelistic work with the people on the islands, traveling from island to island in her own boat. In 1940 Miss Hess returned to America and was retired in 1943.

RECENTLY RETURNED FROM

China: Miss Clara Pearl Dyer, Box 204, Olneyville Station, Providence, Rhode Island, after eleven years in China, part of which time she was interned by the Japanese. The churchwomen are eagerly awaiting her.

Brazil: Evelyn Wolfe, c/o J. H. Lucas, 2646 Riley Hill Road, Wheeling, West Virginia.

India: Ida Farmer, c/o Dr. F. Farmer, St. Johnsbury, Vermont; Ella Perry, Homer, N. Y.; Dora Saunby, c/o Mrs. A. E. Young, 1712 Front Street, Alhambra, California.

Japan: Myrtle Pider.

RECENTLY SAILED FOR

Southern Rhodesia: Frances Heckler and Mildred Taylor, both new missionaries.

Brussels: Lorena Kelly has sailed for Brussels to study education and will return to Central Congo for the opening of the school term in August.

CHINA

Our new missionaries—Linnie Lou Gautier, Ruth Harris, Evelyn Mercer, and Georgia Parrish, who sailed for China recently, are now in language school in Peiping and write that already they love China and its people.

JAPAN

Letters coming from Japan tell that the enrollment for the new school year which began in April has been far beyond expectations. Miss Kiyoshi Otake, principal of the Seibi Gakuen, Maita Machi in Yokohama says: "Our new school year has begun with a capacity house. We have 177 in the new first-year class and had to turn away many others who wished to enter. It is a hopeful sign that the mission schools are becoming more popular than the government schools. We have a splendid group of teachers in all departments of Seibi, and we are all looking forward to a splendid year together. We desire the continued prayers and interest of the Board that we may not fail in our high purpose. We are expecting our Seibi girls to make a big contribution toward the building of a new, peace-loving Japan."

KOREA

A Korean friend reports that the cost of living for his family (fifteen persons in all) was as follows: During the month of February the cost was 40,000 Yen. For rice alone he spent 17,000 Yen. Wood was purchased in the summer when prices were much cheaper. This man was trained by our medical missionary to grind glasses and now manages the Severance Optical Shop.

Two of our missionaries, Mr. Anderson and Mr. Brannon, are now opening up the work in Songdo, Korea. This will be the first former mission station outside of Seoul, the capital, where missionaries have been able to work. During the summer it is hoped that living can be arranged and some of the women workers may return to Sangdo.

INDIA

While communications were severed, the church in Europe maintained its missionary fervor. Personnel was chosen and trained, funds were collected, and now young people are being sent to serve Christ in Africa and India. Two will go to the Delhi Conference. One is an evangelist, the other a nurse who takes with her an ambulance, the gift of women whose courage and sacrifice transcend the loss of many material things.

From the Methodist church in Switzerland also, India receives a missionary. She will be assigned to work in the South India Conference where she served in prewar days under another mission organization.

At the Isabella Thoburn College a new degree course in science, euthenics, has been sanctioned. It will begin in July under the direction of Mrs. Harriet Frazier Johnson from Rock Hill, South Carolina. She leaves for India with a party sailing in May. She is a specialist in home economics. For the past two years she has been the only woman in her state assembly where she has served effectively on various public welfare committees and commissions. Her study of India this year has resulted in the giving of herself.

Mildred Althouse from Texas also goes to India

this month. She will be in charge of the course at Clara Swain Hospital, Bareilly, for training laboratory technicians.

Reports from India carry one essential theme—under freedom there is a new outreach of educated people toward Christianity. Does it offer help and inspiration for men at a time like this? Were the church adequately supplied with spirit-filled personnel, it could serve India as never before. Our greatest need is for more missionaries.

BURMA

A Union Christian High School begins in Rangoon. This is a co-operative project between Baptists and Methodists. Miss Stella Ebersole has been appointed to teach in this school and to assist in the management of a Christian hostel for girls.

At Kalaw a united school in which British and American Methodists join resources is slowly being established. Miss Mabel Reid is principal. Not all of the buildings have been released from military authority but some classes will be opened in May.

Miss Maurine Cavett returns to the United States in June for a delayed furlough. Miss Hazel Winslow has been made treasurer for the Woman's Division funds in Burma. She is responsible also for Chinese work in Rangoon.

LATIN AMERICA

From South America, Miss Elizabeth M. Lee writes: "For a happy week I lived at Crandon Institute, our sixty-eight-year-old school in Montevideo, Uruguay. Here, too, changes are taking place. For years boys have been admitted to the primary classes but recently the high school has been opened to them, so that I found some quite large boys among the students. The school is crowded beyond description with 750 pupils, from tiny kindergarten to normal students. The secondary has two courses: the unofficial one in which most of the subjects are taught in English, and the official course in Spanish whose graduates may take examinations for entrance to the university. Beyond this Crandon offers two postgraduate courses for girls studying to be teachers of home economics and primary.

"The crowding in the school came about because a larger matriculation was accepted in the expectation that the new building, under construction since last June, would be finished by March 15. For two months, however, the work has been at a standstill due to strikes and finally to the decision of contractors to stop all building throughout Uruguay. This new building was made possible by contributions of $65,000 through the Woman's Division; $40,000 through the Division of Foreign Missions (because Crandon is now co-educational in all its departments), and nearly $90,000 given by graduates and friends in Uruguay.

"I asked many people what place Crandon holds in the community. Here are some of the answers: 'It is outstanding in inter-American relations and has done more than any other agency in Uruguay to cement friendship with America.' 'Crandon is responsible for many, many Christian homes.' 'It has entirely changed the status of women.' 'Boys who enter the university from Crandon are always pointed out for their fine characters.' 'Any commercial firm will take a boy who says his mother was a Crandon student.' 'The school gives its students a religious outlook upon life.' "

MALAYA

A missionary from Sumatra writes: "We are planning to open school the first of July using rooms in the back of the church until such a time as we shall be able to get back the schools. I am hoping we can get the girls' school within a short time and begin repairs on that at once. The Methodist Boys' School houses about 150 or 200 refugees and that presents a problem for the Relief Committee. If conditions continue to improve, these folk can return to their former homes, but it will take months to get both schools in shape for real work. Everything sells at black-market rate; workmen are paid at black-market rate and the repairs will be costly but necessary."

EUROPE

Miss Sallie Lewis Browne has been appointed chairman of the Methodist Relief Committee for Poland. In one letter Miss Browne writes that a soup kitchen has been opened on the ground floor of the Methodist headquarters' building. She says: "About 150 free dinners will be given out here for the next four months. This project is supported by the World Council of Churches in Geneva; so if you have made a contribution to Church World Service, you, too, are helping to support it. The plan was to get this kitchen going right after the new year but delays in obtaining equipment and the delay due to freezing weather, which held up the tile and mortar work connected with building the cook stove and the flue, put it off until now. In any case, the need for it will probably be as great during the spring months as it was in winter; if anything, food is scarcer from March to the first of June or even up to the new harvest than it is in winter. I am glad to get the news from the Methodist Committee for Overseas Relief that a new shipment of cereal is on the way."

ARE WE THINKING?

By MRS. A. R. HENRY*

Four things a man must learn to do
If he would make his record true:
To THINK WITHOUT CONFUSION CLEARLY;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—*Henry van Dyke.*

NEVER IN THE HISTORY of the world has it been more necessary for Christians to think clearly and develop a program of action as a result of that thinking. To think intelligently (clearly) is one of the hardest tasks we shall encounter and will take an untold amount of mental and physical energy. It is a simple matter for an individual to be ruled by selfish impulses and prejudices, but study will be necessary if an intelligent approach is to be made to any current problem. It will be necessary to spend time, energy, and effort to become well enough informed on the various phases of the problems of the day so that the individual can weigh them in the light of Christian principles and standards. Only after an effort to evaluate the problem can we intelligently lend our influence toward the true building of a Christian world.

The unit with which we are most closely allied is the family group. We are all anxious to build a Christian fellowship within the walls of our own home. Yet, have we ever considered the problems that confront the various members of the household in the realm of the spiritual, emotional, economic and social areas of life? Have we attempted to analyze the problems of the different members of the household? Is our family a democratic unit where brotherhood is practiced? Have we made an honest effort to establish a home atmosphere and attitude where every member of the family has the opportunity of living an abundant life? Is there an opportunity for spiritual and social development as well as physical growth?

As we go beyond the walls of our homes and look at the pattern of living in our community, it would again be wise for us to acquaint ourselves with the situations and think of the conditions as they exist as compared with the Christian interpretation of what community patterns of living should be. We might start by asking ourselves a few simple questions: As a community are we doing anything for the moral and spiritual growth of the youth in our midst? Do we carry on any program of juvenile protection? Are we training future citizens through a program of wholesome activities or are we hoping the youth of our community will by some good luck hit on a happy path and just "Turn out all right"? What is the attitude toward people of other races? Are they included in the social, cultural, and economic life of the community? What are we doing about the liquor problem? Is there adequate care for the old and unfortunate? What are the labor practices in our community? Is the laborer paid a salary worthy of his hire? Is the maid in our home given the opportunity of enriching her life and personality? These are but a few of the answers we might seek as we make a survey of the conditions and do our job of thinking and evaluating.

As our sphere of interest extends we go beyond the confines of our community and are faced with the moral, social, economic, and political problems involved in the state, nation, and the world. As Christians we covet for all people the opportunity for a dignified, satisfying experience of living. If we are to make intelligent decisions and are honestly interested in seeing a brotherhood of all men we must have spent the time and thought necessary to become acquainted with the problems involved in race relations, standards of living, costs of production, costs of living, social security, public health, housing, child welfare, the opportunity of earning a livelihood, and like questions. All of these help to raise the questions concerning government. As Christian citizens it is our moral responsibility to be interested in the problems of government and to have a knowledge of the workings of government.

Nor can we stop at the boundaries of the United States. From the point of view of transportation and communication, the world today is little larger than was a state in the days of our grandfathers. Today it is possible to travel halfway

*North Central Jurisdiction Secretary of Christian Social Relations and Local Church Activities.

across the continent in less time than it took some of us to travel from our farm homes to town when we were children. We must be interested and informed about the problems in the world today. We must follow with intelligence the progress of the United Nations, atomic energy, and other questions having international implications. We must try and acquaint ourselves with the social, economic, and political conditions and problems of the people around the world. As Christians it is our responsibility to be interested in building a world brotherhood. Whether we live in the open country, the tiniest hamlet, or the largest city in the United States, our concern should be for all the people of the world.

We must establish and maintain Christian homes where love and democracy are the foundations of our lives. We must carry that pattern of living into our neighborhoods and communities. From the community the pattern must extend throughout the state, the nation, and the world. Ignorance of conditions might well be less disturbing and more comfortable, but it is a part of our Christian teaching that all people should have the opportunity for living the abundant life.

Thus if we "trust in God and heaven securely,"
We shall "love our fellowmen sincerely";
We shall want "to act from honest motives purely"
To help build a world brotherhood.

This can come about only if we have so disciplined and informed ourselves that we can "think without confusion clearly," and can so direct our efforts that they may help in building the kind of world that Jesus envisioned.

Then we may "make our record true."

CORRECTION UNITED NATIONS PAMPHLET

How Free Are the Skyways? listed in packet and in June issue, THE METHODIST WOMAN, free of charge is 15 cents a copy. Please make correction. Thank you!

Central Jurisdiction Meeting, Bethune-Cookman College, Daytona Beach, Florida

PROGRAM SUGGESTIONS FOR SEPTEMBER

"The Child and His Education Today"

By MRS. H. W. BLAND DETWILER

THE WORSHIP MATERIAL. The purpose of the theme. The program content. I call your attention particularly to this specific and very inspiring, as well as practical outline for the September meeting. With the Crusade emphasis on Church School Enrollment, what a meeting this should be! Remember, we are not an organization unto ourselves, but part of the great program for the entire church. During the past seven months, have the women in your group *grown* in their *concern* for the *child* in his *home,* his *church,* his *world?*

In this very logical presentation, we find three definite steps for study: (1) What Christian education is; (2) Christian education in our institutions supported by the Woman's Division of Christian Service at home; and (3) abroad.

I. INVITATION: (1) Before me on my desk is a most unique invitation to visit a Presbyterian institution for children. A small boy and girl walk along a flowered path; high above their sunny little heads float balloons. There are five balloons apiece, the strings firmly grasped by each child as if to suggest security. Written on each balloon are certain activities in which the home engages. On the left side of the page in attractive lettering, "Come Join Us at the . . . ."—occasion, time, and place. Would not this be a clever idea for both a poster and a mimeograph form of invitation, using in each balloon the names of the institutions suggested in the September program (see *Program Material, 1947,** pages 112-17)?

(2) *Or* this program setup is simply perfect for circle invitations! Each circle might be named for one of the institutions, and copies of the letters found in the program material might be sent to each member. For example: Circle A (or even better, *a circle with a name*) might become entirely responsible for Vashti School, from invitations through program to fellowship.

(3) In the fall of the year I feel that it is always wise for a president to write a letter to each member of her Woman's Society; so for September such a letter might be the invitation.

(4) Quite often a copy of the program as set up for your meeting makes a good invitation.

II. ATMOSPHERE: (1) Think of this theme in the light of atmosphere; of the possibilities to use many people; of giving them the right approach to the entire season! (2) Suppose each circle or group is representing an institution as suggested. They may have a table or booth of pictures, curios, etc. For example: a Navajo group in authentic Navajo dress might arrange their booth to be typical (see *Program Material, 1947,* pages 113-14). (3) Perhaps you will use the program emphasis on the need for an enlarged work in Christian education among the children in your own church and community. I would suggest then that you compile very enlightening statistics on the number of children who live in your community against the number who attend any religious service anywhere, weekday or Sunday.

III. PROGRAM: (1) Following out the thought of using groups or circles, the program has several lovely possibilities. "Mrs. Smith," secretary of the "Vashti Group," might be seated at a desk, take the letter from the "morning mail," and read it. "Mrs. Jones" might have received the magnificent letter from Farmington, New Mexico, written by Superintendent Bass (page 113).

(2) Are you conscious that in nearly all of these delightful letters, our workers ask that we pray for them? A real spiritual blessing can enfold our institutions and seep down into the hearts of each member, if this is made a time for prayer. One woman in each circle might carry the institution still further in prayer for these requests.

(3) A combined worship service must certainly be interwoven with this beautifully setup program.

(4) The third part of our program (pages 118-20) is presented in such a fascinating manner that it should be of great interest. If you do not have time for a "broadcast" from each country, use one

(*Continued on page 31*)

*Obtainable from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

A CORRECTION

In the "Program Suggestions for July," item 3 concerning flannel graph equipment, instead of writing for information to the two addresses given, it is suggested that workers with children refer to *Child Guidance in Christian Living* (March, 1947), page 102, "Flannel Sticks to Flannel," by Martha Barnhart Harper.

—Bettie S. Brittingham, *Editor.*

ORGANIZATION AND PROMOTION

By **MRS. ELOISE A. WOOLEVER,** ***Executive Secretary***
Woman's Section of the Joint Division

(This letter, we believe, will be of general interest. The writer represents the "middle bracket" societies with membership ranging from 15 to 50. Over half of our societies are in this group. In regard to one question raised in the letter, may we say that perennially the report blanks are studied, not only by national secretaries, but by jurisdiction and conference officers, with the purpose of making them more useful for the more than 27,000 societies which range from less than fifteen to several hundred members. We are glad for constructive suggestions such as Mrs. Torrey gives. —E. A. W.)

Dear Mrs. Woolever:

I am interested in the article found in your department of the March, 1947, issue of The Methodist Woman. That tiny group of women at Fittstown, Oklahoma, is most certainly making its influence felt. My congratulations to them. It is great to be a part of a splendid world-wide organization with a purpose like that of the Woman's Society of Christian Service.

Having heard from a member representing the very small society, perhaps the readers would like a word from the "middle bracket." As the figures show, we represent a very large proportion of the membership of the society. In our sparsely settled section of Northern Wisconsin the proportion of small-to-medium societies is, of necessity, well above the average. It is for these societies of the country and small-town churches that I write.

Among these women are some of the finest, most courageous, most faithful people to be found anywhere. There is that woman with a large family. She and her husband have done a fine job of training their children and providing for their needs. Their faith and courage have been tested in the school of daily living. Now that the children are grown, this woman has time to attend the meetings. She has had no time for "leadership training," yet we could not well do without her sturdy common sense, her simple, quiet prayers. Another woman, more dearly loved, more deeply consecrated than all the rest, has a personality that wins and warms wherever she goes. She also is conscious—too conscious—of her lack of education.

When the nominating committee sets about its task of preparing the new slate of officers, two names head the list as the most hopeful prospects for the presidency. Both women have capabilities, both have tact and experience. But one lives too far in the country; the other, loaded down with home cares, is already in danger of breaking her health. A substitution is inevitable and someone less qualified steps in and does her best.

We sometimes wonder whether our Division leaders whom we hear at conventions, have an adequate conception of our limitations. We hear speakers talk of "your circle meetings" and of what should be done in the way of devotions and programs. As a matter of fact, the entire membership in many groups is no larger than what they picture as a single circle. Often groups are forced to work without even a good pianist.

These are just a few of the problems of the small rural group. When the report blanks come around and there seems to be so little to report—so many questions that are utterly foreign to our way of living—we sometimes feel inclined to say, "What has all our work amounted to? What have we accomplished?" Matters that we do find important, or are able, with our limited facilities and abilities to accomplish, either are not mentioned or have not been done in the prescribed way, therefore are not entitled to credit.

My question is this: In the reports, might we not have more flexibility? Might we not be permitted to state what we have done as a substitute for the prescribed plan? In what other way have we decided to cover the material outlined for study? Why not report work done through study in the women's Sunday morning class, for example? The Adult Student which we use regularly has much excellent material such as the eight weeks' course by Eddy Asirvatham entitled, "Christianity in the Crucible of India," and published in the issues for February and March, 1947. In our church, this group of women practically takes the place of a well-organized week-day study unit. In ways such as this we do succeed in covering some of the work that would otherwise remain untouched.

We are grateful to the women who are responsible for the preparation of program material. Never, until we had this help, were we able to hold the group together for regular monthly meetings. There was no incentive for busy women to take an entire afternoon. We would have a short, often hurried business meeting, chat a bit, then have a lunch or supper for which we paid less than it was worth, and the meeting was over. Now the women come out for a regular, planned program at a definite time, and are present for every meeting. We feel also that the program material has been greatly improved. The same can be said of our splendid magazine, *The Methodist Woman.*

This sketch is not intended to strike a discouraging note, but rather, through a better understanding, to see one another's needs. By so doing we hope to make a fine, constructive piece of work even better and more effective.

Sincerely yours,

CECILE TORREY

The Methodist Church would be poor indeed without the consecrated and intelligent leadership of the Woman's Society of Christian Service. When every Methodist woman has been brought under the influence of this organization the church will be greatly strengthened for its task.—*Bishop Arthur J. Moore.*

Missionary Education

By LILLA MILLS,
Secretary

SUGGESTIONS FOR THE STUDY OF WORLD EVANGELISM

By MRS. W. B. LANDRUM

THIS TOPIC FOR STUDY challenges us because its theme is world-wide. World-wide in its need: "Jesus Christ is the one man the world cannot live without." The message of evangelism is world-wide; we realize anew that God is a God of all the people. The task of evangelism is world-wide in its use of the messenger; what the missionaries are doing, every Christian should be doing—proclaiming God's love for all men.

There is also a sense of the urgency of the task. We are confronted with the *now*. The author has given us a survey of some of the most momentous years of history, years in which the church has been planted throughout the world—tested, tried, refined, and prepared for its unfinished task. It has brought us at last to our own great *moment* of opportunity, but a moment does not last forever.

The basic textbook for this study is *Committed Unto Us** ($1.00), and the author is Dr. Willis C. Lamott. Enrichment material for the course will be found in the reports of the secretaries of the Board of Missions and Church Extension; in personal letters of missionaries; in the articles and news flashes to be found in WORLD OUTLOOK and THE METHODIST WOMAN.

You will want to consult certain books on *missions: The Way of the Witnesses: a New Testament Study in Missionary Motive,* by Edward Shillito* (75 cents); *New World Ahead,* by David D. Baker* (75 cents); *World Christianity: Yesterday, Today, and Tomorrow,* by Henry P. Van Dusen* ($1.00); *For All of Life,* by William H. and Charlotte V. Wiser* (50 cents); *A Mind for Missions,* by Hargraves;** *Missionary Education in Your Church,* by Harner and Baker ($1.00); *The Philosophy of the Christian World Movement,* by Soper;** *The Christian World Mission,* edited by William K. Anderson; a report prepared by the International Missionary Council (156 Fifth Avenue, New York) on "Christian Literature in the Mission World"; and *The Crusade for Christ Manual* of The Methodist Church.***

To give guidance to leaders of mission-study classes, *A Guide for Leaders of Adult Groups on World Evangelism** (35 cents), prepared by Mrs. Margaret B. Cobb, is available. The free pamphlet, "Ways of Conducting Successful Study Classes,"* is also available.

This course has been designed to help those taking it:

To acquire a better understanding and appreciation of the place and power of the church in the world today.

To recognize the opportunity and obligations and resources that the church has for carrying forward a program of world evangelism.

To achieve a deeper personal religious experience growing out of new knowledge, clearer insights, and more Christian purposes.

To discover how we as individuals may render Christian service and thus help in the task committed to us, of world evangelism.

The general topics as treated by the author are as follows: "The Commission," "The Field," "The Process," "The Fellowship," and "The Messenger." Any one of these topics is a course of study in itself. One must heed the admonition of St. Paul, "Select that which is vital." I am suggesting the following topics:

1. The Bible and World Evangelism.
2. Past and Present Opportunities in World Evangelism.
3. New Ways for a New Day in World Evangelism.
4. The Methodist Church and World Evangelism.
5. The Local Church and World Evangelism.
6. The Individual Church Member and World Evangelism.

Lamott's book deals with evangelism as the fulfillment of the task committed unto us—to confront men with Christ in whom God is reconciling the world unto himself; this is the missionary task and the evangelistic motive. I think it is of value as a background study of the evangelistic movement, to study the Bible as to its message being for all people. At this point the book referred to above, *Christian World Mission,* will be of real help. The second lesson will give emphasis to the panorama of the evangelistic movement: achievements in lands afar and right at home; pioneer workers, pioneer efforts will turn our thoughts to the past, and we might give answer to the author's pungent question, "Why did they do it?" Then turn the spotlight on conditions in

the world today needing the messenger and the message of Christ, and give emphasis to the need of recognizing this as a matter of individual, personal concern. The latter part of this lesson will emphasize the three R's: Relief, Reconstruction, and Reconciliation. A hymn festival is a suggestion for this lesson, in which great missionary hymns of the church are sung.

The author has a very clear-cut passage on "Imperatives of Advance," which are most vital to evangelism. If one is poster-minded and skilled in that art, here are subjects for six posters that would give emphasis to lesson three. This lesson leads us to discuss new methods in world evangelism. Here is opportunity to hear the voice of every member of the class, and more important, to hear the new in evangelism. Hear how the "seed is sown": by the chaplain on the Alcan Highway, by an evangelist in the bazaars of an Indian city, by a woman in a New Mexican house of friendly service, by a doctor in Tibet. This is just a preview of the "pictures" to be found in our text.

New York East Conference Summer School of Missions
Camp Quinipet, Shelter Island, New York
August 4-8, 1947
Dean: Mrs. George Transom, 90 Thomas Ave., Baldwin, New York

Lamott says that the pioneer missionary and the most effective is the Bible. A rewarding study would be to secure the American Bible Society's Display of the Bible, printed in various languages; this may be secured at a nominal cost from the the New York office of the American Bible Society or from bookstores in your vicinity.

A study of the home and foreign missionary work of The Methodist Church should be our next step. This should be a matter of research by every member of the class. A map of the world should be in evidence that the leader may *point* to where our church is at work, as it preaches, as it teaches, as it heals, as it serves, and as it builds. A detailed study of one country might make the work more easily understood, and local conditions should govern the selection of a country that seems more *vital* than another.

Our fifth lesson takes us to the center of this study, the local church and world evangelism. I wish that this lesson might be dedicated with the same words as those used by Louis Dolivet in the United Nations Handbook: "To those who live as citizens of one world and who act as members of one humanity."

Lamott says, "All men live on the same street today" and he uses an arresting phrase, "explosive nearness." This lesson should confront each member with the thought of what the local church, *my church,* is doing with this global gospel. The Crusade year has been given to the winning of persons to Christ and to his church. The culture and development of these persons, which will enable them to grow in the grace and knowledge of our Lord Jesus Christ, is a task still before us.

The closing lesson is one of heart-searching, and in this year of Stewardship every emphasis of this great theme can be made to bear upon this lesson. It is by the beauty of our lives, made beautiful by a deepened experience of God, by our prayers, and a desire to render more intelligent service with a deepened appreciation of the church, that the task of world evangelism will be the task of each individual.

Now what shall we say of suggested activities as an outgrowth of our study? First, "Be ye enlarged" by your giving, your prayers, and intelligent interest. Second, create world interests: a library of helpful books, the use of visual aids, sponsor missionary programs for the church and community. Third, learn ways by which you may be a successful personal evangelist. Fourth, give all the help possible in arousing missionary interest among the young people and children of your church. Fifth, give guidance to the young people of your church as to the opportunities they will find in the missionary-evangelistic program today.

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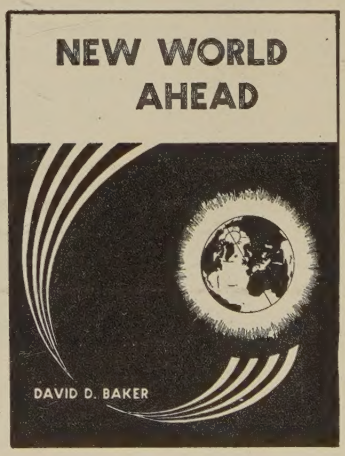
*Obtainable from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

**Obtainable from The Methodist Publishing House.

***Obtainable from The Crusade for Christ, 740 Rush Street, Chicago 11, Illinois.



Wesleyan Service Guild

By **MARION LELA NORRIS,**
Secretary

GLADYS WARDEN, jurisdiction secretary of the Southeastern Jurisdiction, typifies a large group of Guild members. Her interest in the Guild grew out of the fact that she was employed before her marriage and as an active member of her local church co-operated to reach the gainfully employed women during the period she was a homemaker and not gainfully employed. Later she again became an employed woman.

Before unification she was asked to be the chairman of the Business Woman's Circle in her church in Memphis. With unification she was elected the jurisdiction Guild secretary, and became a member of the Standing Committee of the Wesleyan Service Guild. She saw possibilities in the Guild organization and has occupied various places of responsibility in the Guild setup.

Gladys was born in Shelbyville, Tennessee. She was educated at the State Teacher's College at Murfreesboro, Tennessee, and Peabody College in Nashville. She taught English in the South Pittsburg (Tennessee) High School. She was principal of the Sewanee (Tennessee) Public School. She married a teacher, Mr. K. W. Warden, and lived in Nashville and Memphis.

When she was first married the Woman's Society asked her to be the missionary study leader. Then, she became the president of the local society and later district secretary of the Woman's Society for the Memphis district.

Gladys is well fitted to help meet the needs of employed women because she taught the first two years after her marriage and so shared the experiences common to many members of the Guild. During the years she was employed she had opportunity to become even better acquainted with the organization of the church.

Because she did such a good job as a volunteer church visitor, she was urged to take over this work on a professional basis and did so shortly before her husband's unexpected death. After she started this work she found employment more than a means of making a living. Thus this work which began as a service for her church developed into her lifework. She is now office manager in her local church and works closely with her pastor and the church secretary.

Gladys has taken a place of leadership in the expanding program of the Guild. She has been instrumental in helping to increase the Guild membership in her jurdisdiction which now has the largest number of units and members of any of the six jurisdictions.

Along with Roxa Dismukes and Myrtle Thomas, Gladys co-operated in the most successful Inter-Jurisdiction Guild Week End at Gulfside last summer, and is again working with them in making plans for the Inter-Jurisdiction Guild Week End to be held at Gulfside, Waveland, Mississippi, August 8-10.

GUILD WEEK ENDS

Many conference Guilds are holding Guild Week Ends during this summer. To these, as well as the Jurisdiction Guild Week Ends, any Guild member is welcome.

The *Summer Newsletter* gives places, dates, registrar, and registration fee.

For further information, write the conference Guild secretary or the Guild Office.

The Jurisdiction Guild Week End schedule is as follows:

North Central Jurisdiction—Lake Forest, Illinois, June 14-15.

Northeastern Jurisdiction—Ocean Grove, New Jersey, June 21-22.

South Central Jurisdiction—Mt. Sequoyah, Arkansas, July 5-6.

Southeastern Jurisdiction—Lake Junaluska, North Carolina, July 19-20.

Inter-Jurisdiction Week End—Gulfside, Waveland, Mississippi, August 8-10.

Western Jurisdiction—College of the Pacific, Stockton, California, August 16-17.

Mrs. Gladys Warden, secretary of Wesleyan Service Guild, Southeastern Jurisdiction, in her local church

STUDENT INTRODUCTION CARDS

By **MRS. NAOMI J. WILLIAMS,** ***Secretary of Student Work, Central Jurisdiction***

NOW THAT JUNE GRADUATIONS are over and summer schools will soon be closing, it is time for the channeling of the Methodist Student Information Cards.

1. *What is the purpose of the Methodist Student Information Card?* To introduce the student who is to arrive on the college or university campus to the religious worker on the campus or to a pastor or secretary of Student Work in a local church near the campus before the student arrives. The information on the blue cards gives a brief but detailed description of the prospective student's local *church* and *community* experiences. Thus it is hoped that the student can be properly welcomed and guided in making the necessary adjustment to the new campus situation to the end that he or she may achieve the immediate and ultimate goals of the Methodist Student Movement, which is a part of the World Student Movement. We must remember to send cards for the boys as well as the girls who are planning to attend college.

2. *Who in the local church should handle the cards?* The secretary of Student Work of the local Woman's Society of Christian Service. Through her personal contact with the young people in the church, she has the necessary information available for making out the cards.

3. *To whom should the cards be sent?* These cards are in two parts: the top part is for information and the bottom part is for purposes of introduction. Send the information section directly to the pastor or student worker in a church near the college campus or to the religious director on the campus. When in doubt send the cards to your conference secretary of Student Work who will in turn distribute them. (Note directions on blue cards and also in the new leaflet on the *Secretary of Student Work.*) This information will be very helpful to the Campus Church Committee in planning and organizing the work of the coming year. Give the bottom section or introduction section to the student to be presented when he or she arrives on the campus.

4. *When should the cards be sent?* The cards should be mailed out *before* September first or prior to the quarter or semester when the students enter. The cards should precede the students.

5. *Where and how may the cards be secured?* The blue Methodist Student Information Cards may be secured (free) from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Finally, secretaries of Student Work, you are charged with the responsibility of aiding young students to make their first step in their college career. Students have an important part to play in the world's reconstruction program. Will you help by giving them a good start?

JUST OFF THE PRESS!!

Order the *Calendar of Activities for Student Secretaries* (free), from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio. It lists duties of Student secretaries for each month.

Student secretaries in local societies will be interested in a number of counseling helps now being developed by the Board of Education and the Joint Committee on Public Relations for Methodist Educational Institutions. These materials, consisting of leaflets, folders, and mimeographed suggestions designed especially to help in guiding young people in the choice of colleges they are to attend, will be sent free to any Student secretary. Address requests to Joint Committee on Public Relations, 810 Broadway, Nashville 2, Tennessee.

PROGRAM SUGGESTIONS FOR SEPTEMBER

(Continued from page 26)

or two. Signature music such as "The Song of India" or "In the Secret of His Presence" might well open the broadcast from India, etc.

IV. ACTION RESULTING: What will my group do as a result of this meeting: (1) Become more interested and give greater help with children's work in the Sunday morning sessions and in additional sessions of the church school? (2) Co-operate with the local Board of Christian Education? (3) Co-operate with the pastor in his plans for Children's Work? (4) Become acquainted with church-school mothers? (5) Be very mindful of the admonition in the last two sentences of the third paragraph of the letter from Mexico (page 120)? (6) Use "Additional Materials" (pages 120-21) with a purpose?

Dare you use the "Dedication" found on page 26 in *Worship Services?* I pray that you will!

FOR WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1947

POSTER. 5 cents.

GIFT ENVELOPE. Free.

LEADER'S HANDBOOK. Contains the information that will be needed by the committee which plans the Week-of-Prayer observance. It has the general plans for two services during the week: (1) For the Quiet Day—which may be held during, before, or after the Week of Prayer; (2) For the Program Meeting. Information needed for the Program Meeting regarding the four institutions—Hwa Nan College, in China; Methodist College, in Brazil; and Scarritt and National Colleges, in this country—which will receive the Week-of-Prayer offering this year. 10 cents; 3 for 25 cents.

WORSHIP SERVICE FOR THE PROGRAM MEETING, "We Share This Ministry." Presents the centers of work to which the Week-of-Prayer gifts will be directed. Enough copies of this leaflet should be ordered for each person attending to have a copy during the meeting. In this leaflet are the unison prayers and responses, and the numbers and titles of the hymns to be used. 2 cents each; 25 for 35 cents; 50 for 60 cents.

A SERVICE OF WORSHIP FOR A QUIET DAY. Designed primarily fo the person who plans the service and for the conductor of the Quie Day, but it would be well for each society to buy enough copies to mak one available after the service for each participant that she may late refer to it in her private devotions. Those societies which cannot ob serve a quiet day corporately could, by passing out these pamphlets i advance of the Week of Prayer, make it possible for each member t observe in her own home, or wherever she may be, a quiet day. 1 cents; 15 for $1.00.

AN ORDER OF WORSHIP FOR A QUIET DAY. The material in thi leaflet has been lifted from A Service of Worship for a Quiet Day It contains the responses, the hymn numbers, the unison prayers, an directions as to silent prayer, private reading, intermissions, etc. Eac person should be given a copy to use in the service. 5 cents; 30 for $1.0

PRAYER CARD. Subjects for prayer for each day are indicated on th card. 1 cent each; 12 for 10 cents; 100 for 75 cents.

A ONE-ACT PLAY, "The Power and the Glory." Seeks to interpret th work of National College, Kansas City, Missouri, which offers trainin for deaconesses and home missionaries; and Scarritt College, Nash ville, Tennessee, which offers training for full-time Christian worker at home and abroad. This play might be given on any evening durin the Week of Prayer which would seem best for the local situation 10 cents; 6 for 35 cents.

Note: Conference secretaries of Literature and Publications will sen each society in the local church a free packet containing each one of th above, EXCEPT the poster. Free packets cannot be obtained from Litera ture Headquarters. Orders for the above literature must be in our office by October 15. *This material will be available about August 15.*

APPROVED STUDIES 1947-48

For adults:

Theme: World Evangelism

COMMITTED UNTO US. By Willis Lamott. This 256-page book provides material for two complete courses for groups desiring a full year's study. Dr. Lamott cites outstanding services rendered by Christians at home and abroad. "Why do they do it?" is the question he reiterates. The Christian receives his heritage not to hold but to share. There is committed unto him a spiritual treasure and the responsibility to share it through the church. $1.00.

A GUIDE FOR LEADERS OF ADULT GROUPS ON WORLD EVANGELISM. By Margaret B. Cobb. This guide, based on COMMITTED UNTO US, by Willis Lamott, outlines studies for two six-session courses. There is also a plan for a comprehensive course of six sessions. 35 cents.

Theme: We, the Peoples of the United Nations

WE, THE PEOPLES OF THE UNITED NATIONS. A packet. Included in the packet is the Leader's Guide, "WE, THE PEOPLES." The problem of peace is presented in relation to one's own church and community. The individual is helped to see what he can do, and what the United States as a member of the United Nations can do, to realize "peace on earth." 75 cents.

WE, THE PEOPLES. A leader's guide. This booklet can be purchased separately for 15 cents.

Theme: Prayer

GREAT PRAYERS OF THE BIBLE. By Charles M. Laymon. The book begins with the prayers of the patriarchs: Abraham, Isaac, Jacob, Joseph, and others, and climaxes with some of the prayers of Jesus. Through such a study, prayer should become more meaningful and effective in personal and group living. 45 cents.

GUIDE TO GREAT PRAYERS OF THE BIBLE. By Helen B. Bourne. 10 cents.

Just Off the Press

CIRCLES. Reprinted from the Promotion Handbook. 5 cents.

WHY DO THEY DO IT? Wesleyan Service Guild leaflet for special G emphasis campaign in October. Free.

DUTIES OF OFFICERS IN THE LOCAL UNIT. For Wesleyan Ser Guild. 10 cents; 4 for 25 cents.

QUESTIONS AND ANSWERS ON MISSIONARY EDUCATION. Fr

KOREA'S GEMS OF JOY. What Christian missions have done for Kore Free.

PREVIEW OF THE 1948 PROGRAM, "That Thy Way May Be Know Upon Earth." A playlet written by Mrs. R. H. Cole, jurisdiction secre tary of Literature and Publications. A presentation of what may b expected in our 1948 programs. 5 cents each, four for 15 cents.

YOUTH PROGRAM 1947-48

"Today's Messengers"

65 cents

This program follows the general emphasis for the year, World Evangelism. Each program has been designed to aid youth groups in carrying over their work into service projects.

Orders for the above m

MRS ALEX J HAAS
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BERKELEY 3 CALIF

Literature Headquarters:

420 Plum Street.....Cincinnati 2, O

Distributing Offices:

150 Fifth Avenue.....New York 11,
83 McAllister Street.....San Francisco 2, Cal

The retail stores of The Methodist Publishing House the literature of the Woman's Division of Christian Ser